1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

796 The ninth day is the final day of the *Jawara* festival. The
787 greenish-yellowish wheat can now be brought out and something foretold, in the case of the Fall festival, about the coming crop. If the wheat has grown nicely, in spite of the fact that it has been kept indoors, and in addition frequently covered by a basket, it is a sign that there will be a good crop of wheat. If the growth of the *jawara* is poor, the crop will likely be a poor one. The process appears to
[789] have an element of magic in it and is used as a method to secure good crops; for the earth is first well manured and then well cared for and watered. Frazer in his series, "The Golden Bough", has found a similar ritual elsewhere which he calls "The Garden of Adonis."[1]

The growing wheat cannot be taken out before the late afternoon. When the time comes to take it out, some animals are sacrificed at the village shrine, there is singing and dancing and probably there will
[482] be a *bawa* with Shardamai as the deity possessing the devotee. The procession is formed at the shrine, and the women carry the plants on their heads to the river or tank where the stalks are immersed.
[789] The men folk follow a short distance behind and loudly beat their
[533] drums to frighten away any evil influences. The women sing songs of the *bhagat* type and there may be some *bawas* as well, and the de-
[785] votee has a trident stuck into his tongue or cheek. Upon reaching the place where the wheat will be "cooled", the women enter the water, and wash away the earth from the roots of the plants. The earthenware vessels are thrown away, and the stalks are retained. Most of
[431] them, though not all, are brought back and distributed to friends as
[621] a mark of goodwill. They receive from others as well as give. All enmities should be healed.

796 That evening there is a feast at the village shrine. The Kols
574 gather by *kurhis* and the animals sacrificed are eaten along with other foods; there is more music and songs and perhaps some more *bawas*. Sometimes the animals are not sacrificed until the procession bringing the stalks of wheat, returns from the tank.

796 *Khajleniya.* This is another term for the Jawara festival and refers especially to the activities of the ninth day, and the part the women play in carrying the wheat stalks. It is therefore spoken of
[857] by some Kols as a woman's festival. Along with it there are certain
[533] activities for the children. Two sticks are set up to represent a man
[535] and a woman, and they dance about the sticks and sing some marriage songs. There is also a test of balance, and a long bamboo pole is
[526] placed on the ground, and the boys and girls try to see if they can

1. Frazer, J. G., *The Golden Bough*, Vol. I., p. 236 ff.

l:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

513 823 Kols generally say that they, unlike the Hindus, are not particular about the direction of their head when they sleep. Inside their own houses they can make their couch in any direction. When they sleep outside, however, they should lie with their heads to the east. And yet, further questionings have revealed, that most Kols have a definite prejudice against sleeping with the head to the north, [764] whether inside or outside the house. No doubt this is because the dead are placed in that position.

231 825 [673] [631] [627 574] ANIMALS AND TREES. *Animals.* Among the Kols there is an exaggerated respect for the cow and it is said that she is the most sacred of all animals. To kill a cow is to commit a great sin, much worse even than killing a Brahmin. In the strictest sense it is murder, and anyone killing a cow even accidentally should make a pilgrimage to the Ganges and offer a gift to the river. On his return he is required to give a feast to the community. Kols as a rule are not rich in cattle and those they possess are a poor lot.

825 The palm squirrel (*Sciurus palmarum*), is very commonly found in the villages and frequents the houses of people. Kols have a great respect for this creature and some would even rank it above the cow, for, one said, to kill such an animal was as bad as killing a hundred [773] Brahmins! Popular legend has it that when Rama was building his bridge from India to Ceylon in order to rescue Sita, these squirrels helped him by bringing dust on their tails. Rama was pleased with this act of devotion and stroked the backs of the squirrels and to this [627 574] day the marks of his hands can be seen in the black strips on their backs. Any one who happens to kill a squirrel should give a feast. Boys will never shoot nor molest them.

231 825 [183] The cat is likewise revered by Kols and is usually called *mai*, mother. In the ordinary sense Kols do not keep nor care for cats; they are just a part of the village and roam it freely in search of food while no one claims particular ownership. Sometimes they multiply to an alarming extent and in one village it was discovered that no chickens could be raised due to the presence of the cats who killed and ate the younger chickens. No effort was made to change this condition nor rid the village of the cats. That would be a breach of custom.

[783] The dogs too are the general property of the village. To Indian villagers the dog is often an impure animal, but this is not true in the case of the Kols, for the touch of the dog is not defiling. He is a village watchman, and in a sense a custodian of their safety, as he gives the village warning should strangers approach. To slay him is to slay